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Wm. Jenks.  
From Sir J. B. Williams.

THE  
ENTRANCED FEMALE;  
OR, THE  
REMARKABLE DISCLOSURES  
OF  
A LADY,  
CONCERNING ANOTHER WORLD.

BY ROBERT YOUNG.

ALSO, AN ACCOUNT OF ANN ATHERTON, WHO, ON RECOVERING FROM A TRANCE IN 1669, MADE  
SIMILAR DISCLOSURES.

"Whether in the body, or out of the body, I cannot tell:  
God knoweth."—2 Cor. xii. 1, 2.

SEVENTEENTH EDITION



LONDON:  
PUBLISHED BY T. M. INCHBOLD,  
161, FLEET-STREET;  
AND SOLD BY J. MASON, 66, PATERNOSTER-ROW.

1842.

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[ENTERED AT STATIONERS'-HALL.]

## RECOMMENDATORY NOTICES.

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*Extract of a Letter to the Author from the Rev. Richard Treffry, dated "Institution-House, Hoxton, June 19th, 1841."*

"I THINK you do well in publishing the Narrative which you kindly submitted to my perusal. It is altogether of an extraordinary character; and while it makes a large demand on our credulity, it can scarcely fail to awaken serious thoughts and devout desires in the minds of all who read it with attention. Infidelity is fearfully prevalent; and the opinion that the whole of a man dies with his body is so widely disseminated, that every means to check its progress, and to convince men of the existence of another world, should be called into requisition."

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*Extract of a Letter from the Rev. John Crofts, dated Manchester, August 3d, 1841.*

"BEING a few days since in a company where your interesting little book, 'The Entranced Female,' was the subject of conversation, a remark was made which led me to mention that I was in the place where the young person resided, about the time when the extraordinary occurrence took place; and not only recollected the excitement it produced, but some additional circumstances not stated by you."

## ADVERTISEMENT.

THE disclosures of Miss D——, contained in the following pages, are thus made public by the repeated and urgent request of several valued friends. If they should excite a more diligent attention to eternal things, the writer will greatly rejoice, and the design of their publication will be fully accomplished.

R. Y.

*London, July, 1841.*

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## PREFACE TO THE TWELFTH EDITION.

MISS D——, whose disclosures have excited considerable interest and inquiry, was not at all imaginative; but possessed much sobriety of mind, and had, for some time previous to the period of being entranced, lived according to the Gospel of Christ. Nor did she ever vary her statements of what she had heard and seen in the spiritual world; for, although closely catechized by different persons on the subject, she invariably gave the same testimony, and a short time before her death solemnly attested its truth to the author, in the presence of several witnesses.

Her attendants, to whom she first made the disclosure, were also persons of established religious character, well known to the writer; and so far from being a party to an imposture, they evinced very great reluctance to have Miss D——'s communications made public, knowing, as they did, that such communications could

not but deeply affect some parties with whom they were on terms of friendship, and whose feelings they manifestly wished to spare. For the same reason this small work has not appeared sooner.

It is possible that some persons may feel an educational prejudice against the disclosures of Miss D——, they having, from their infancy, been taught to regard as superstitious all belief in supernatural manifestations: but the prejudice of education, however popular and influential, is not always on the side of truth; for it led the Jews, in opposition to the clearest evidence of the Messiahship of Jesus, to reject and crucify their lowly King. Incredulity in other persons may, probably, arise from the influence of a philosophy which dogmatically says, that such an event, as the following narrative details, could not have taken place: but human philosophy is not a sure guide; for it led the Greeks to despise the preaching of the cross, and to regard as foolishness what was the wisdom of God. It is readily admitted that the event involves mysteries not to be explained by man, whatever be the culture of his mind, or the grasp of his intellectual faculties; but if we are not to believe any thing which we cannot comprehend, we must sink into atheism and universal unbelief. Nor is it improbable that other individuals may sceptically inquire, "What object is to be accomplished by such an event?" But this inquiry, very improperly, assumes that short sighted man is capable of seeing the end from the

beginning, and of fully understanding all the mind of God. Objects of the greatest moment may be accomplished by it, although, from our limited powers of comprehension, we may perceive them not. The present is a day of popular scepticism, on the subject of supernatural manifestations, both in the world and in the church. It is now considered weak and superstitious to give credence to such things; and some of the followers of Wesley do not hesitate to laugh at, what they are pleased to call, his "proneness to superstition," because he believed in them. I think, therefore, that I can perceive an important end to be promoted by the disclosures of Miss D——, and I shall not be astonished if similar occurrences be permitted to rebuke the infidelity of the present age.

The Author is happy to state that, although, some have perused his pamphlet with sceptical minds, and laid it down with a sneer, others, by the blessing of God, have derived from it much spiritual good; for he has heard of many persons in different parts of the country who have, on reading it, been awakened, and ultimately led to the Saviour: so far, therefore, has the design of the publication been happily accomplished.

In the present Edition the Author has added the case of Ann Atherton, who was entranced in 1669, and made disclosures very similar to those of Miss D——.

*London,*  
*Dec. 1841.*

## THE ENTRANCED FEMALE.

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THE word *trance*, as explained in the London Encyclopædia, signifies “a temporary absence of the soul; a rapture; a state in which the soul is rapt into visions of future or distant things.” And according to the learned Parkhurst, the word means a “sacred ecstasy, when, the use of the external senses being suspended, God reveals something in a peculiar manner to his servants, who are then taken, or transported, out of themselves.” This is a phenomenon full of mystery, and the reality of which some persons have doubted; but, I think, without due consideration. Balaam is said to have been in a trance; and having had “his eyes opened” therein, we are told that he “saw the visions of the

Almighty, and knew the knowledge of the Most High." Peter was also in a trance, upon the house-top, to which place he had retired for prayer, and received symbolical instructions relative to his future proceedings with the Gentiles. And Paul is supposed to have been in a trance, "but whether in the body or out of the body he could not tell; God only knew:" but he "was caught up into paradise, and heard unspeakable words, which it was not lawful for a man to utter." Since that period, there have been well-attested instances of individuals who have been in a similar state; some of which are on record in several highly respectable publications:\* and the following

\* See the Wesleyan Methodist Magazine for 1833, in which there is an interesting account of the *trance* of the Rev. William Tennent, a learned and eminently pious Minister of the Presbyterian Church.



singular relation is intended to add to their number.

Whilst residing in a British colony, as a Christian Missionary, I was called one evening to visit Miss D——, who was said to be dying. Mrs. Young, by whom she was met weekly for religious instruction, feeling a deep interest in her spiritual welfare, accompanied me to her residence. We found her in the chamber of a neat little cottage, exceedingly ill, but confiding in the merits of Jesus; and after spending some time with her in conversation and prayer, we commended her to God, and took our departure without the least hope of seeing her again in this life. Soon after we left she seemed to die; but as the usual signs of death, which so rapidly develope themselves in that country, did not appear, her friends concluded that she was in a trance, and anxiously waited to see the end. She

remained in this state for several days, during which period we repeatedly visited her; and the only indications we could perceive that life was not extinct, were a slight foaming at the mouth, and a little warmth about the region of the heart. She was watched with great interest both night and day; and after having been in this state for nearly a week, she opened her eyes, and said, “Mr. C—— is dead.” Her attendants, thinking that she was under the influence of delirium, replied that she was mistaken, as he was not only alive, but well. “O no!” said she: “he is dead; for a short time ago, as I passed the gates of hell, I saw him descend into the pit, and the blue flame cover him. Mr. B—— is also dead; for he arrived at heaven just as I was leaving that happy place, and I saw its beautiful gates thrown wide open to receive him; and heard the

host of heaven shout, ‘ Welcome, weary pilgrim ! ’ ” Mr. C—— was a neighbour, but a very wicked person ; and Mr. B——, who lived at no great distance, was a good old man, and for many years had been a consistent and useful member of the church of God. The parties who heard Miss D——’s startling and confident statements, immediately sent to make inquiries about the two individuals alluded to, and found, to their utter astonishment, that the former had dropped down dead about half an hour before, whilst in the act of tying his shoe ; and that about the same time the latter had suddenly passed into the eternal world. For the truth of these facts I do solemnly vouch. She then went on to tell them where she had been, and what she had seen and heard.

After being sufficiently recovered to leave the house, she paid us a visit ;

and Mrs. Young, as well as myself, heard from her own lips the following account of what she had passed through. She informed us that at the time she was supposed to die, a celestial being conducted her into the invisible world, and mysteriously unveiled to her the realities of eternity. He took her first to heaven: but she was told that as she yet belonged to time, she could not be permitted to enter into that glorious place, but only to behold it; which she represented as infinitely exceeding in beauty and splendour the most elevated conceptions of mortals, and whose glories no language could describe. She told us that she beheld the Saviour upon a throne of light and glory, surrounded by the four-and-twenty Elders, and a great multitude which no man could number; amongst whom she recognised Patriarchs, and Prophets, and Apostles,

and Martyrs, and all the Missionaries who had died in that colony, besides many others whom she mentioned: and although those parties were not named by the angel that attended her, yet she said, that seeing them was to know them. She described those celestial spirits as being variously employed; and although she felt herself inadequate to convey any definite idea of the nature of that employment, yet it appeared to be adapted to their respective mental tastes and spiritual attainments. She also informed us that she heard sweet and most enrapturing music, such as she had never heard before; and made several attempts to give us some idea of its melodious character, but found her notes too earthly for that purpose. Whilst thus favoured, the Missionaries already referred to, and other happy spirits, as they glided past her, sweetly

smiled, and said they knew whence she came, and, if faithful to the grace of God, she would in a short time be admitted into their delightful society. All the orders of heaven were in perfect and blessed harmony, and appeared to be directed in all their movements by a mysterious influence, proceeding from the throne of God.

She was next conducted to a place whence she had a view of hell, which she described in the most terrific language; and declared that the horrid shrieks of lost spirits still seemed to sound in her ears. As she approached the burning pit, a tremendous effort was made to draw her into it; but she felt herself safe under the protection of her guardian angel. She recognised many in the place of torment whom she had known on earth, and even some who had been thought good Christians. There were

princes and peasants, rich and poor, learned and unlearned, writhing together in one dreadful and unquenchable fire, where all earthly distinctions and titles were for ever at an end. Amongst them she beheld a Miss W——, who had occupied a prominent station in society, but had died during the trance of this young woman. She said that when Miss W—— saw her approach, her shrieks were appalling beyond the power of language to describe, and that she made a desperate, but unsuccessful, effort to escape. The punishment of lost souls, she represented as symbolizing the respective sins which had occasioned their condemnation. Miss W——, for instance, was condemned for her love of money, which I had every reason to believe was her besetting sin; and she seemed robed in a garment of gold, all on fire. Mr. O——, whom she saw, was lost through

intemperance; and he appeared to be punished by devils administering to him some boiling liquid. She said there was no sympathy amongst these unhappy spirits, but that unmixed hatred, in all its frightful forms, prevailed in every part of the fiery regions. She beheld parents and children, husbands and wives, and those who had been companions in sin, exhibiting every mark of deep hatred to each other's society, and heard them in fiendish accents upbraiding and bitterly cursing one another. She saw nothing in hell but misery and despair; and heard nothing there but the most discordant sounds, accompanied with weeping, and wailing, and gnashing of teeth. Whilst she gazed upon this revolting scene, many souls arrived from earth, and were greedily seized by innumerable devils of monstrous shape, amidst horrid shouts of hellish



triumph, and tortured according to their crimes.

This fearful view of the state of the lost, agrees with the testimony of S. T., whose case is on record in Mr. Wesley's Journal.\* She tells us that whilst in her trance, the place of the condemned was unveiled, and she "saw a vast number who stood up cursing and blaspheming God, and spitting at each other. And many were making balls of fire, and throwing them at one another." She also "saw many others who had cups of fire, out of which they were drinking down flames; and others who held cards of fire in their hands, and seemed to be playing with them."

From the gates of hell Miss D— was conducted to another position, whence she had a view of heaven, and hell, and

\* Vol. ii., pp. 22—26, Edit. 1829.

earth; and she described earth as appearing like a vast stage crowded with human beings, and full of confusion and blood. From this stage persons were continually stepping off: and others were rapidly approaching its edge, and would very soon disappear; amongst whom was Mrs. L——, an intimate friend of ours, who died a fortnight afterwards. Other persons, whom she named, were represented as near the edge of the stage; and although quite well when she made this communication, did in every case shortly afterwards leave this probationary state. One of the days in which Miss D—— lay entranced, was the holy Sabbath; and she told us that she knew where I and my colleague preached on that day; and from each chapel she perceived holy incense rise, which she described as mingling together and coming up be-

fore the throne; then taken by the Saviour and presented to the Father, whilst angels and all the company of heaven rejoiced together. She also stated, that during one of Mrs. Young's visits to the house where she lay entranced, she saw her sitting by her bedside, reading to the family a chapter out of St. John's Gospel, and then saw her kneel down and pray with them. She likewise gave us to understand, that *matter*, under none of its forms or modifications, is any interruption to the vision or movements of spiritual beings.

She was next taken to a place where she saw the moral state of the world symbolized. A female, holding a prominent situation in the church, was represented as sitting under a tree of most luxuriant and beautiful foliage, with a long tube in her mouth, by which she was drawing people to her; and the conducting

angel informed Miss D—— that the tube indicated the power of this female's persuasive language, the foliage of the tree her religious profession, and its trunk the state of her heart. On looking at the trunk, she beheld that its core was rotten, and full of venomous reptiles. Miss D—— told this to the female in question; and from the unchristian temper she manifested on the occasion, and her subsequent conduct, she fully proved the correctness of the representation. Another female, a professor of religion, highly respected for her apparent piety, was represented to her as having yielded to temptation, and withdrawn her heart from God; and when her backsliding was announced in the world of spirits, Miss D—— looked toward the Saviour, and thought she perceived the appearance of blood trickling from his wounds, as if "crucified afresh."

(Heb. vi. 6.)\* When Miss D—— was at our house, she sent for this female, and, in the presence of Mrs. Young and myself, told her the above; and, according to her penitential acknowledgment, but to our utter astonishment, it was a correct view of her spiritual state. Miss D—— had likewise the moral condition and perilous circumstances of a young man brought before her. He was in possession of religion, was represented as assailed by a very plausible temptation, and would make shipwreck of faith if he did not resist it. She made this disclosure to him also in our presence; and after some evasion on the subject, he appeared greatly agitated, and declared that such was his temptation, although he had not mentioned it to any one. For some time he resisted, but finally fell into the snare; and his sad experi-

\* She was now in the place of symbols.

ence proved the correctness of Miss D——'s communication. A lady whom she named was represented to her as attired in the purest white, and surrounded by a number of little children, whom she was striving to wash in pure water, that they too might be white and clean; and the angel told her that the lady's robe was indicative of her purity of heart, and her holiness of life, and that her employment symbolized the nature and effects of her exertions in the church of God. I was well acquainted with this lady, and could bear witness to the correctness of this picture; for she was in my opinion one of the holiest of women, and was exceedingly useful to children and young people; indeed the honoured instrument of bringing many of them to God. Another lady she described as standing at the entrance of the path leading to eternal life, with a book in

her hand, and crying to the giddy multitude,

“Come back, this is the way ;  
Come back, and walk therein.”

This lady, who was well known to the writer, had made many sacrifices for the cause of Christ, and was, I believe, doing what she could to bring poor wanderers back to God.

Many other things were mentioned by her, but which I cannot now so distinctly remember as to warrant my making any record of them here. There was a strange unearthliness about this young woman after this remarkable event. Previously her disposition was rather sullen, and there was an impression of sourness on her countenance ; but the change produced by this occurrence was manifest to all that knew her. Her temper became the most amiable, and her countenance was lighted up with more than ordinary

joy. But, strange to say, in a few months she allowed herself to be exalted above measure through the abundance of the revelation, and consequently lost much of her glory; but the rod of affliction led her to recover her forfeited enjoyment, and in about three years after this trance she died happy in the Lord.

No person is perhaps more disposed to scrutinize and to reject the disclosures of what are called trances and visions, than myself; and yet when they furnish so many marks of genuineness as those of Miss D——, I think they should be allowed their proper weight and influence in confirming and illustrating the doctrines of revelation. There is nothing in Miss D——'s disclosures inconsistent with that Book which is to be a light unto our feet, and a lamp unto our paths, and by which we are to regulate our faith and prac-



tice ; but, on the contrary, there is the most perfect accordance. The word of God informs us that there is a world of spirits, into which men enter on quitting this life, and are happy or otherwise according to their moral character; and if the Lord should in some cases, for reasons best known to himself, lift the veil which conceals from our view that spiritual region, we ought not to reject the light thus let in upon us, but rather avail ourselves of its assistance for the better understanding of the word of God, and the realities of another state of existence.

With respect to the locality of the world of spirits, conjecture has been busily and fruitfully employed. Some suppose that it is in the sun; others that it is in the centre of the vast universe, attracting and governing all the celestial bodies in their revolutions: but the opinion which to me

appears most plausible, is that of its being in the atmospheric region, and consequently all around us. It is true we perceive it not, because our "senses are holden." Our physical nature is supposed to be the veil, separating between us and the invisible world; but when this veil is removed by the hand of death, our souls will at once find themselves in that world, and discern things which, though now present, are not seen, because spiritually discerned. This view of the subject seems to be countenanced by the sacred Scriptures. The mountain appeared covered with spiritual beings when the Lord, in answer to the prayer of the Prophet, opened the eyes of his servant, or drew aside the veil. (2 Kings vi. 17.) Stephen, at the time he was about to suffer martyrdom, "saw the heavens open, and Jesus standing at the right hand of God." Believers are to be

“ caught up to meet the Lord in the air ;” and the ministering spirits which “ minister for them who shall be heirs of salvation,” “ do always behold the face of our Father which is in heaven.” They do not leave the spiritual world to perform their ministrations, but are in heaven, it would seem, at the very time they are “ encamping round about them that fear the Lord.” It is true that this view, as well as others, relative to the abode of separate spirits, involves difficulties not to be solved in this imperfect state ; but it nevertheless appears to receive some sanction from the word of God, and is, in my estimation, more consistent with the condition of being entranced than any other opinion held on the subject.

It is also a very generally received opinion that spirits know each other in the invisible world. The rich man knew Abraham and Lazarus ; and the

Apostle, referring to a future state, tells us that “then shall we know, as also we are known.” According to the testimony of Miss D——, she knew, without being informed, the various beings she met with in the world of spirits. It appears to be a region of knowledge intuitively obtained, without any laborious effort or inquiry. This view of the subject is calculated to strike terror into the hearts of those who, by their neglect or influence, destroy souls, as it supposes they will know their victims when they shall meet them in the world lying beyond the tomb; but it is a view well adapted to excite pleasurable emotions in the breast of those who “turn many to righteousness,” as it encourages the hope of their recognising their “spiritual children” as their “crown of rejoicing in the presence of our Lord Jesus Christ at his coming.”

There is another opinion, entertained by some persons, which does not appear to be without foundation in the word of God,—that the inhabitants of eternity know what is taking place in this world. The temptations presented to the mind by wicked spirits, the guardianship of angelic beings, the cloud of witnesses represented by the Apostle as looking from their place of rest upon Christians running the race set before them, and the joy felt in the presence of the angels of God over one sinner that repenteth, certainly very strongly countenance the opinion. This also agrees with Miss D——'s statement; for she told us most distinctly that the state and circumstances of the population of our globe were fully known to the inhabitants of the other world. How startling is the thought! What manner of persons ought we to be, in all holy conver-

sation and godliness? If earth is without a covering to eternity, with what circumspection ought we to walk!

Now, if these things be so; if there be a state of future rewards and penalties, on which we must enter on leaving this state of trial; how important it must be, for eternal things to exert their due weight and influence upon us, that when we fail on earth, we may be received into everlasting habitations! Were we to judge of the relative claims of time and eternity, by the general deportment of men, we should conclude that the former were far more imperative than the latter; the perishing body more valuable than the immortal soul; and the pleasures of sin, which are but for a season, more to be desired than those unfading joys which are at God's right hand.

One of the persons that Miss D—— saw in torment, had been in the habit

of violating the Christian Sabbath, by matters of worldly business. I more than once reproved her for it, warned her of her danger, and exhorted her to flee from the wrath to come. She acknowledged the propriety of my remarks, but, like many, pleaded her secular engagements, and expressed a hope that at no very distant period she would be able to retire from business and attend to her soul. Unhappy woman ! Procrastination has ruined many a soul, and it ruined hers ; for whilst she was about to realize all that her earthly mind had long and ardently desired, the messenger of death suddenly and unexpectedly blighted all her hopes, abruptly put an end to her mortal life, and Miss D—— saw her in hell lift up her eyes, being in torment. “O that mortals were wise, that they understood this ; that they would consider their latter end !”

Reader! are you prepared for another world? If *impenitent* you are not; for “except ye repent ye shall all likewise perish.” If *unbelieving* you are not; for “without faith it is impossible to please God,” and “he that believeth not shall be damned.” If *unregenerate* you are not; for “except a man be born again, he cannot see the kingdom of God.” If *unholy* you are not; for “without holiness no man shall see the Lord.” Such is the testimony of God. “He that hath ears to hear let him hear!”



## CASE OF ANN ATHERTON.

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*Extracted from Turner's "Remarkable Providences."  
Part II., page 34, Chapter xxxiv.*

As the narrative is given *verbatim*, the quaintness of its style is retained, with all its grammatical inaccuracies.

"ANN ATHERTON, being about fourteen years of age, fell sick in November, 1669, whereupon several physicians were called to her assistance, who consulted about her distemper, and judged it to be something of ague; though the symptoms thereof were somewhat different from those that were usual in that distemper. The disease proved too hard for their skill and medicine, and brought the patient to a thinness of body, paleness of countenance, and stupidity to any thing but her devotions. She was before of a full habit of body, of a brisk and lively temper, and prone to all kinds of exercise befitting her age. Under this strange alteration she continued till the beginning of February ensuing, when, by little and little, she felt a sensible decay of her whole body, which, daily increasing, prevailed at

length upon all the organs of life and motion, so that, in appearance, she lay void of either, whereupon she was concluded to be dead.

“The women who came to do their last office to her body perceived more heat and warmth in her than they thought to be usual in dead bodies; upon which they desisted awhile; and because the room was close, and a fire had been always in it, thinking the usual warmth might proceed from thence, they opened the casements to let in what air they could, and put out the fire, and then left her sometime to herself. But returning, they found the same warmth to continue: then they left her in this manner one whole day, yet could find no alteration; whereupon they applied a looking-glass to her mouth, but not the least cloud appeared. They put live coals to her feet, which discovered not the least sign of life or sense.

“Notwithstanding, her mother was very timorous, which made her delay her burial; and she kept her uncoffined till seven days were expired; at the end of which time her heat, which was before so languid and obscure that it could scarcely be observed, began more manifestly to discover itself. Upon which rubbings and other artificial helps were used, which proved effectual, that in a short time they found a trembling vibration of the pulse: afterwards she began to breathe, and so at last gradually recovered all her senses. The first thing she spoke of

was, that she desired to see her mother, who coming to her, she thus uttered her mind.

“ ‘O, Mother ! since I was absent from you, I have been in heaven : an angel went before me to conduct me thither. I passed through three several gates, and at length I came to heaven’s gate, where I saw things very glorious and unutterable,—as saints, angels, and the like, in glorious apparel, and heard unparalleled music, divine anthems, and hallelujahs. I would fain have entered that glorious place ; but the angel that went before me withstood me ; yet I thought myself half in, but he told me I could not be admitted now, but must go back and take leave of my friends, and after some short time I should be admitted. So he brought me hither again, and is now standing at the bed’s feet. Mother, you must needs see him ; he is all in white.’ ”

“ Her mother told her it was but a dream or fancy, and that she knew not what she said. Whereupon she avowed, with a great deal of vehemency, that *it was as true* as that she was there at present. She took notice also of several persons in the room by their names, to show that she did not deceive, but spake with understanding. But for the greater confirmation, she told them of three or four persons that had died since she was deprived of her senses, and named each person ; one of them had died and they knew not of it until they sent to inquire. She

said she saw them passing by her whilst she stood at the gate. One whom she named was considered a vicious person, came as far as the gate, but was *sent back again another way*. All the persons she named died in the time she lay in the trance.

“She lived two years after this, enjoying a perfect health, and then died in great assurance of her salvation, speaking comfortable words and giving wholesome instruction to all who came to visit her.

“It is worthy of observation, that during the whole time of her sickness, which was above a quarter of a year, she neither eat nor drank any thing besides the juice of an orange and the yolk of an egg.

“Attested by her brother, Dr. Atherton, physician, of Caermarthen.”

SEVENTEENTH EDITION

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OR, THE

REMARKABLE DISCLOSURES

OF

A LADY,

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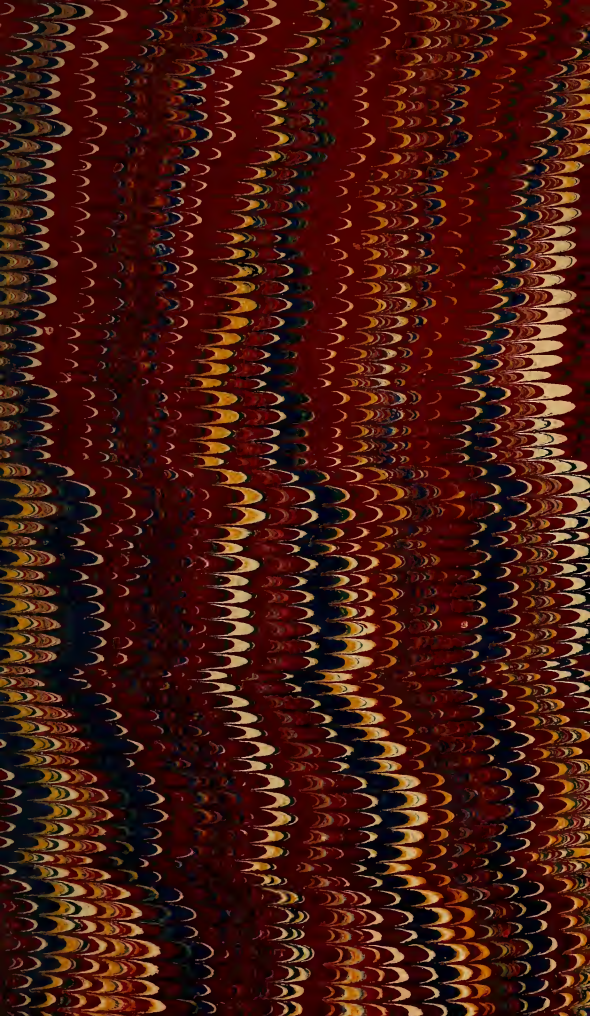
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